THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

(*From the Deseret News.*)

INTRODUCTION.

The Moquis occupy six villages, located some distance south of the Colorado River. Elder Hatch estimates the number of inhabitants at about 3000. Walpie is the name of the principal village.

In accordance with the wisdom and philanthropy which have ever characterized the Indian policy of President Brigham Young, several expeditions have been sent to those villages, their design being to improve the condition of that people by supplying them with useful articles, to teach them the principles of the Gospel, and to prepare the way, if possible, for their deliverance from bondage to the surrounding tribes; for they appear to have been subject to forced tribute to the more warlike peoples around them, since a forlorn remnant of their ancestors sought safety from entire destruction in their present places of refuge.

During the visit of a company to them in 1862, commanded by Capt. Jacob Hamblin, they decided to send a deputation of three of their number to Salt Lake City. As hostages for the safe return of this deputation, and to improve their acquaintance with the Moquis and their language, Elders Ira Hatch, Thales Haskell and Johiel McConnell remained until the return of the deputation, in March, 1863, a period of about three months. It is from the verbal narration of the traditions, manners and customs of this people, the knowledge of which was principally obtained during this sojourn among them, that this narrative is written.

THE MOQUIS.

The present Moquis people are traditionated that their forefathers came from the sea coast in the south-west. They appear to have no idea of the time that has elapsed since their migration hither. They were rich in cattle and the necessaries of life, and understood the manufacture and the use of edge tools, but their children have lost the art of making them. They think that but a few generations have passed away since their ancestors occupied an extensive portion of the country in which they now reside, both north and south of the Colorado; but they were slaughtered and driven by their enemies, until a remnant were compelled to locate in their present places, which are capable of easy defence compared with the open country. At the time the Piede nation drove them across the Colorado, a mutual compact was entered into by the con-

tending parties, that neither of them should ever cross that river. Although the Piedes have broken this treaty long since, when the deputation of the Moquis crossed the Colorado on their way to Salt Lake City, they said they were the first of their people who had broken that treaty.

About four generations ago, the principal chief of the Oriba village and his family are said to have been white. A young man and woman, seen by Elder Hatch, said to be descendants of this chief, were Albino in complexion.

It is seldom that very large or small men are seen among the Moquis. They are generally from five feet four inches to five feet ten inches in height, with a fine muscular development, capable of carrying heavy burdens and enduring great fatigue.

They differ from Indians generally in complexion, having dark brown hair and eyes instead of black, and dark skin, but not copper colored.

THEIR RELIGION.

Their religion cannot be strictly called idolatrous, as they do not worship images, but consider them the representations of ideas. Their religious rites and ceremonies appeared to be simple, and at least harmless in their tendencies. They call their deity "Tow-wan-e-na," or Sun Father. They believe that he governs that orb and has the dispensing of his blessings of light and heat. This god is represented by an image, made of wood and stone, of a favorite chief who died more than three generations ago. This personage now resides in the heavens, from which he dispenses the blessings of life, and especially those of rain and fruitful seasons upon the faithful. If his children are not humble and obedient, he punishes them by withdrawing his blessings.

The How-we-ona, or sacred temple, is the head workshop of the village, but at the time of religious ceremonies it is vacated by the laborers and used exclusively for sacred performances. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly beads and feathers and strings of sacred sea-shells, which were worn by their fathers who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, hung on a pole of the muscal plant; among these, that of the fox predominates, as that animal is considered more sacred than others. Corn and water are placed before the fowls.

In worshipping their deity, the men form in rows in front of the image, and speak and sing in his praise, accompanied by the music of rude instruments, among which was a curiously constructed flute, which had descended to them from their forefathers. There was but one religious ceremony in which the women joined with the men. The head workshop is the great central place of worship in a village, but there are other minor ones. The principal religious ceremonies take place in the month of February.

In the centre of the village is a public square, where there is a wide stone altar about two feet high and three feet square. On this sacrifices of food are laid on sacred days. Among these offerings is a small buckskin sack containing holy meal. Around this altar the men dance in rotation. During this ceremony, the aged men and women of the village take a pinch of the holy meal, breathe on it, sprinkle a little on the backs of the dancers, and throw a little to the west, east, north and south. This is the signal for the dance to break up.

The ideas and principles of their religion are eminently utilitarian. They dictate all the relations of life. They religiously abhor an indolent man, and order is the first law of every household, and of every public institution and ceremony. They enforce habits of industry by precept, example and exhortation, as is well illustrated by the following anecdote—When Elder Hatch and his companions first visited the Moquis, Ti-lam-ma was the principal chief of the Oriba village. To obtain that position, a man must

be noted for his industry, energy and perseverance. From some cause he became indolent and unthrifty. The people withdrew their confidence from him, he lost his place, and died of starvation and chagrin. Charity is one of the leading principles of their religion. The industrious poor, or the sick and helpless must be amply provided for by the contributions of the more fortunate.

[TO BE CONTINUED.]

WHAT THEY SAY ABOUT US.

(CONCLUDED FROM PAGE 231.)

The New York *World* gets in a heavy dig at Cullom and his way of doing things, and shows some probable awkward results—

"In the holy interest of Upsetting Things--a gospel tremendously in vogue in the party afflicting the country—a certain Congressman Cullom desires to break up polygamy in Utah by the strong arm, the pretence being that, being the surviving twin relic, it should follow its deceased brother in barbarism into extinction. At first blush this is all very fine; the Gospel of Upsetting has pretty nearly always that first look in its face; but what is to become of the Mormon wives? Does Mr. Cullom now propose that the general government strip them of this prescriptive quality and turn them out upon the world harlots? Does he mean by Federal bayonets to separate seven women who cleave to one man who is willing they should cleave to him, and to support them while they do cleave? Having, by the toleration of the United States, given their bodies to one man, are they, by an *ex post facto* act of Federal intolerance, to be driven forth upon the world to sell themselves to all men? The Chicago *Times* very well characterizes Mr. Cullom's proposition as an act to replenish brothels, since nothing is more certain than that the compulsory interdiction of the support now given by a Mormon to his many wives will force those wives into bagnios for their bread. The formal illegitimation of Mormon children is another necessary sequence of an *ex post facto* handling of Utah, and in this view, as in the other just taken, we cannot but think that, evil as it is, some other remedy than Mr. Cullom's bill must be found for the Mormon sore."

But the *World* goes further, rates Cullom on his ignorance of Mormon human nature, and designates the sharks and vultures who would be most likely to "make" anything out of another "Mormon war." The *World* really does think Uncle Sam is able to "lick the Mormons," albeit it might put him on his mettle to do it and would prove far more expensive than anybody likes to tell beforehand. The *World* thinks Uncle Sam would win, but it would be one of those peculiar struggles out of which the victor comes worse off than the vanquished—

"Since reading Mr. Cullom's speech in the House yesterday in favor of his anti-polygamy bill, we think worse than ever of his scheme and his bill. His speech shows the grossest misapprehension of the Mormon character as well as of the Mormon idea, and gives proof that he is well aware his bill will involve us in sanguinary difficulties. It is true that he is all ready to plunge into a fight with the Mormons, and is quite sure that this great and glorious government of ours, which lately put down an awful and tremendous rebellion in the South, will not be afraid of the Mormons, who, he thinks, cannot raise more than 8000 fighting men, and who could be kept in subjection by a few companies of regular troops. All this looks very impressive and bellicose; and we might suppose it would frighten the Mormons if they did not know better than to be frightened by a man who, knowing so little, can talk so loudly. We ourselves are firmly convinced that the United States could 'lick'

the Mormons in a standing-up fight, but we know also that it would be a harder and more costly job than Mr. Cullom makes out. The only parties who would profit by the war would be the contractors and plunderers, who would have several years' work on hand and several hundreds of millions of dollars to divide among themselves."

"Cultus," a Utah correspondent of the Omaha *Herald*, pictures some of the probable consequences of a crusade against the Mormons, and advocates the let alone policy of cautious old Dr. Gamaliel—

"I see that it is the opinion of the *World* that the Cullom bill means war. If it does and if it was enacted and war ensues, it does not need the wisdom of a Seer to foretell that the result will be a deserted land, orchards cut to the ground, dwellings in ashes, the work of twenty years and more demolished in a day, and an industrious, harmless people flying once more before a persecuting foe, and probably in the dim distant future, a mighty host of Mormons arising because of the persecutions which they will at least claim to have suffered. Whereas, if let alone, I am free to say it is not improbable that ere long the objectionable feature in their social system will die out, or very nearly come into disuse. Advice to radicalism is, 'Better let it be.'"

The *Herald* itself declares that the Cullom measures are not popular with influential U. S. journals nor even with the "Gentiles" in Utah—

"Many influential journals oppose the Cullom bill for the abolition of polygamy in Utah, on principle as well as on grounds of expediency. It is given out that even our 'Gentile' friends in Utah consider it an extreme measure, and it is our opinion that it is as unwise as it will certainly prove futile."

The Cincinnati *Commercial*, in an article on "A Raid on the Mormons," although it denounces polygamy, says a number of good words for the people of Utah, like the following—

"Aside from these moral and philosophical considerations, however, there are others that ought to make the people demand, indignantly, an immediate arrest of this iniquitous design. We owe more to these blind fanatics than to any other help in extending our Christian enterprise over the plains to the Pacific. They were the pioneers of civilization. Without that Mormon settlement as a way-station, California could not have been peopled. It helped on and made possible the overland emigration, that carried not only the men, but the family, cows, horses and oxen. It made possible the railroad, that, connecting the two oceans, bids fair to populate the interior. Nor is this all: in Salt Lake City we have a model government for a city. It is the quietest, most orderly, and least taxed town on the continent."

"The people engaged in urging on this infamous business are of two sorts: one, the officers, eager for a war so as to secure their places and pay, the other, a lot of greedy land-jobbers who look with selfish eagerness to the Mormon possessions. This last class reaches from California and the plains to Washington, and while the scoundrels on one end are ready to cut throats or rob, on the other they snivel out their moral cant about the evils of polygamy."

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONTINUED FROM PAGE 230.]

Already, since the railroad was completed, a schism has grown up in the Mormon Church which its president seems powerless to heal or subdue. They have given the women the ballot; and howsoever the Mormon wife may vote now; howsoever she may vote to maintain her social status or minister

to her physical wants; howsoever religious convictions may impel her or iron circumstances restrain her; howsoever ignorant or poor she may be, sooner or later the assaulted, imprisoned, outraged instincts of human nature will arise and vindicate themselves. The house will be overturned upon the heads of the captors. Possibly, indeed, they who but now have given the ballot to the women of Utah have led a blind Sampson to the pillars of their temple.

Utah is no longer isolated. In that fact alone the days of polygamy are numbered. So long as an iceberg remains locked in polar fields it dares the assaults of the elements; but when the salt summer waves come stealing up from the south they detach it from its surrounding, they float it away, they eat out a piece here and crumble away a fragment there, until some day its foundations are gone and it tumbles with a crash into the ocean; and the process is repeated until there is nothing left to mark its existence save a chill in the water, which the Gulf Stream speedily eradicates. Sir, this social iceberg has stood in the midst of the great American desert, swelling its frost-bound proportions for a quarter of a century; but the railroad has unmoored it from its fastenings, and it floats without rudder or pilot in the surrounding ocean of civilization. A wave washes down from the railroad and makes a chasm in the church. Adventurous miners find precious metals in the vicinage, and another wave rolls in from east or west and makes a chasm in the family circle. Thus the elements of destruction are busy about it. Some day, not far off, death will claim the great organizing executive brain which holds it together, palsying the mighty will and hushing the potent voice that has led willing men and women through trackless and untrodden wastes. Neither do I believe that the majestic march of events shall be long stayed or obstructed even perhaps till that fate which awaits us all shall have executed its plans.

I predict that the sagacious mind of that great Mormon leader, Brigham Young, grasping the prophecies which start from every foot-print of progress across the land he has redeemed from sullen void, will strangle polygamy by a revelation. But whether this prediction shall be verified or not, polygamy is doomed. Natural causes will work its speedy decay. The disintegrating forces within itself will destroy it. The consciences, the impulses, the very passions of mankind conspire against it. But if we assail it in such a spirit of violence and venom as we exhibit towards the vices of no other community; if we recklessly change the jury system, and in order to reach this one blot upon our national escutcheon provide for a violation of all the practices and usages of republican government; if we attack it as this bill proposes, with packed juries backed by lines of bristling steel, we shall consolidate while we would scatter, we shall unite forces which we would dissolve, we shall intensify the elements we would destroy, we shall vitalize if we shall not perpetuate by very means of officious and unjustifiable persecution the tenets we would expunge or wholly destroy, unless, indeed, at immense cost of life and money, we hurl against polygamy so much of armed force as to exterminate those who practice it. Would any member of this House, actuated by the commonest impulses of humanity, susceptible to ever so remote a sentiment of charity for the weaknesses of his kind, feel justified in exterminating a fellowman because he violates and defies the religion of his fathers? Has the great Author fashioned all men of like perceptions and possibilities?

I call the attention of the patrons of this bill to the fact that we sit here and vote money and protection to the useless, brutal, murderous savage, whose highest instinct is bloodshed and plunder, and whose natural infidelity is only equalled by his imperviousness to the influences of mercy, while they propose without so much as a scrap of indorsement from the people, to vote away their resources upon an idea which reacts only upon itself, and which cannot long survive under the glare of this reformatory age.

But, sir, if we deliberately elect to precipitate this Mormon war, right or wrong, let us reckon the requirements.

We must select our bravest men and put them in the front; men who will fight well upon abstractions, men who will fight for the lust of blood; for the inspirations of patriotism, of national faith, or even of political liberty, are all wanting. By the half-hearted, intermittent method upon which we kept the Seminoles at bay, and are failing to keep the Apaches innocent of Saxon scalps, we shall never subjugate the Mormons, but may rather win to them recruits and adherents from all paris of the earth.

Mr. Speaker, this bill, with all due respect to the Committee on the Territories, is as inoperative, as ill-considered, as worthless for all practical purposes in detail as it is generally unwise and premature. I propose to scan briefly a few of its provisions. Section three provides that there shall be appointed for each judicial district of the Territory a deputy or an assistant United States attorney. Section four makes it the duty of the district attorney of the United States to attend in person or by deputy all the district courts in the Territory, to prosecute all criminal indictments returned to said courts. Section twenty-five takes away the present criminal jurisdiction of the probate or county courts, and gives the United States district or territorial courts exclusive jurisdiction in criminal cases. Mr. Speaker, I find on an examination of the statutes that the salary of the United States district attorney for the Territory of Utah is $500 per annum. Where can there be found a lawyer who will take such a position? Where can there be found a competent attorney who will agree to devote all his time to practice in these courts, and pay his travelling expenses, and prosecute all criminal cases for $500 per annum and a doubtful amount of fees?

These sections of the bill just cited evidence to my mind the struggle between reform and reduction which has been going on in the minds of the members of the Committee on the Territories. The committee wished to be at once virtuous and economical. They conjectured the House might possibly wink at a public scandal, but would certainly glare with pitiless eye upon a proposed public expenditure, and so with that same touching confidence and devotion which inspired those who drop money into the box for the heathen, feeling that their duty is performed whether the heathen ever get a cent or not, the committee provided for district attorneys and did not provide any compensation for these district attorneys.

If no gentlemen shall be found willing to prosecute polygamists without pay, and merely for the comfort and joy of the transaction, it is not the fault of the committee.

Mr. TAFFE. I should like to ask the gentleman a question on that point.

Mr. FITCH. Yes, sir.

Mr. TAFFE. What are the salaries paid to district attorneys in the Territories all over the United States? Is not this salary higher than usual?

Mr. FITCH. I understand that this office is one mainly of fees.

Mr. TAFFE. Is not this higher than usual?

Mr. FITCH. I will answer the gentleman if he will permit me. In the States the fees amount to a considerable sum, but no such duties are imposed upon United States district attorneys in any other part of the country as are proposed to be imposed by this bill, which obliges them to attend to all criminal prosecutions in all the courts of the Territory. The gentleman will observe that this bill takes away the criminal jurisdiction of every court in the Territory except the United States courts.

Mr. STRICKLAND. Is there any Territory where the probate courts have criminal jurisdiction?

Mr. FITCH. Yes, sir; they have jurisdiction up to a certain degree. I believe in all the Territories they have criminal jurisdiction on all cases of misdemeanors, and I believe in a certain class of felonies. But it is not the duty of the United States district attorney to prosecute criminal cases in the United States territorial district courts; that duty devolves upon local district attorneys elected by the people and paid by them.

[TO BE CONTINUED.]

THE ANTI-POLYGAMY BILL.

As a measure to be practically enforced, the bill against polygamy is preposterous, and impossible without precipitating civil war in Utah. As a menace, a scarecrow, to evoke a new revelation against polygamy, or frighten Brigham Young and his associate leaders into abdication or flight, it may prove of possible advantage. We are sure it is not wise nor practical legislation, and that half the men who are voting for it neither expect nor wish to see it enforced, except under the favor of a miraculous revolution in public sentiment and human nature in the territories. It is passed because it is easier to yield to the moral appeals in its behalf, and the provoking influence of the open defence of polygamy in Congress by the Mormon delegate, than to answer a brawling opponent on the stump for a vote against it on practical grounds.

The popularity of the bill represents the dominion in American politics of the abstract moral side of a question, that has a moral side to it. It is another illustration of the power of cant in our American democracy. How many of us, especially if seeking polls or parishes, talk a creed we neither understand nor believe, or vote a prohibitory liquor law we do not respect? It is so much easier to meet a vice or an evil with an abstract denunciation or a wholesale prohibition—to hurl inkstands, revised statutes or wife's relations in battle array against it, than, after an examination of its rise and progress and strength, its complications with society, and our own responsibility through previous neglect for its present power, to deal in discriminating detail with its victims and its pretensions, and be content with a slower and yet unmistakably surer progress against it.

Here is the mistake of the polygamy bill now being passed through Congress. Few believe in it; the majority vote for it. If enacted, it will only add another to the laws that are not respected nor enforced, and that very few wish or expect to be enforced. We have laws enough already against polygamy. One has been a dead letter on the statute book these eight years. The Mormon hierarchy and its blatant vice of polygamy are doomed by laws more potent than these—surer, quicker, safer in their operation. Let the executive do its duty in Utah—as it never has done—and Mormonism will speedily be weeded of its offensive features, and yet its generally inoffensive and valuable population preserved in peace and loyalty to the nation.

If Congress wants to pass any law in relation to Utah, it may, more wisely than to enact this one at least, declare that no federal office of any grade in the territory shall be filled by a polygamist, no public land shall be pre-empted by a polygamist, and no other benefit or boon granted to citizens of the United States shall be shared by a polygamist. Such a statute could be sustained and enforced, and would help in the reform already well begun in Utah. That now pending, it may be well feared, will do more harm than good to it.—*Springfield Republican*, March 25.

MIDNIGHT MEETING MOVEMENT.—The annual general meeting of the friends and supporters of the above movement was held recently in London, Mr. Robert Baxter in the chair. Since the commencement of the movement in 1860, 2000 fallen women have been reclaimed, the great majority of whom have passed through the various homes. During the past year thirty-one midnight meetings had been held in London, attended by 1855 women and girls, of whom 206 had been taken into the homes, and 150 reclaimed. Two whole night meetings had been held, one in March and one in November, 1869, and 43,000 tracts for young men and girls had been distributed at the doors of various music halls and theatres. A home had been opened in Paris in March, 1868, which was very successful. Homes had been established in several continental cities and in the chief towns of America. The Contagious Diseases Act was strongly condemned, as tending to legalize vice and degrade women.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 19, 1870.

THE UNITED STATES—Elder B. F. Stewart wrote from Van Buren County, Iowa, March 9, to the *Deseret News*, that the Saints thereabout were holding meetings in four different places. He had organized a Branch of ten members, and others were believing. There were many "old Mormons" who, he thought, would be resurrected. He had ordained some of the new converts and sent them out preaching. He was travelling continually and bearing testimony of the truth. He found a much better spirit in Iowa than in Illinois.

Elder S. (A.?) H. Raleigh wrote from South Wolfboro, N. H., to the *News*, that he had visited in Maine and extensively in New Hampshire, and in most of the towns visited had spoken to the public from one to three times. Elder Raleigh says—

Where ladies and gentlemen have sat and listened to a plain statement of the principle, whether public or private, they have expressed themselves much surprised and satisfied in most instances; and all gentlemen, as also the ladies, with whom I have conversed upon the social and political condition of our once happy, virtuous and free country, with very rare exceptions, agree with me that the present condition of things is anything but pleasant to contemplate. Many will admit that we are living in the last days, but scarcely one believes that Christ will come and the kingdom of God be established in this generation. In saying that our Government has grossly corrupted itself within the last quarter of a century, I have yet to find the first man to contradict it; neither have I found any to contradict the statement that society, the world over, is as corrupt to-day as it was in the days of Sodom, and in many respects even worse. As to the religious condition of the world, it is too milk-and-waterish to discuss.

Elder T. Sleight wrote from Berdan, Green County, Illinois, March 12, to the *News*, that he had been kindly received by his friends. He had held two meetings with Elder Evan M. Greene, who was sick 30 miles distant. There was much curiosity manifested to see a "Mormon," but no great desire to understand the truth. One gentleman travelling on the U.P.R.R. became so far interested as to say that as far as his influence went the people of Utah should enjoy their homes and religion unmolested.

The New York *Herald* of March 29 says—"Brigham Young's elders, Edward Stevenson and George B. Wallace, of Utah, are in Des Moines, Iowa, having returned from a missionary tour in the East. The *State Register* says they report remarkable success in their proselyting trip."

The *Deseret News* of March 28 has the following—

Elder Edward Stevenson, writing on the 25th instant, from Willow Island, 250 miles west of Omaha, says that a company of thirty Elders were at that point ready to start homeward. They were rather short of means, and had accepted a kind offer from the U.P.R.R. Company to travel at lower fares, and at a slower rate of speed. The names of the company were—Elders G. B. Wallace, Bishop A. H. Raleigh, John Stoker, A. F. Farr, G. G. Snyder,

Daniel Carter, G. D. Grant, Edward Stevenson, E. T. Clark, N. T. Porter, Nymphus C. Murdock, Israel Evans, Wm. H. Lee, D. B. Huntington and wife, John Nebeker, H. K. Whitney, I. N. Perkins, W. L. Perkins, Wm. C. Neal, E. H. Davis, J. S. Gleason, W. C. Rydalch, Burr Frost, Thos. Naylor, Frederick Kesler, jun., A. D. Thatcher, T. S. Ricks, Myron Groo, A. R. Baird and company of fifteen from Alabama, Jas. Hall, J. S. Stoker, Nancy B. Pinkin, M. F. Lee, wife and three children, C. J. Lee and Charles D. Handey.

The *Omaha Herald* of March 25 says—

"W. C. Rydalch, of Grantsville, A. G. Farr, of Ogden, and W. W. Sterritt, belonging to the missionary party *en route* to Salt Lake, are at the St. Charles."

MINUTES OF A CONFERENCE

HELD IN HOXTON MUSIC HALL, HIGH STREET, HOXTON, LONDON, SUNDAY, APRIL 3, 1870.

—o—

10.30 a.m.

Elders from Utah present—Albert Carrington, Pres. of the European Mission; L. W. Shurtliff, Pres. of the London Conference; John Tuddenham, Howard O. Spencer, and Levi Garrett, Travelling Elders in ditto.; Nephi Pratt, Pres. of the Glamorgan Conference; John S. Lewis, Pres. of the Swansea Conference; Winslow Farr, Pres. of the Kent Conference; George Barton, Travelling Elder in ditto.; George Lake, Pres. of the Nottingham Conference; George W. Groo and Wm. H. Pidcock, Travelling Elders in ditto; Peter Nebeker, Pres. of the Leicester Conference; George H. Peterson, Pres. of the Newcastle and Durham Conference; Stephen Taylor and George O. Noble, Travelling Elders in ditto; A. P. Shumway, Pres. of the Birmingham Conference; H. B. Clemons, Pres. of the Bedfordshire Conference; George H. Knowlden, Pres. of the Southampton Conference; Thos. Rodgers, Travelling Elder in the Leeds Conference.

Elder Noble exhorted the Saints to be prudent in eating and drinking and to let no corrupt communication come out of their mouths.

Elder Taylor had found Mormonism to be the most reasonable of any system on the earth.

Elder George Barton said he had willingly returned to his native land to bear testimony to the work of God.

Elder Groo bore testimony that this work was the power of God unto salvation.

Pres. Nebeker related several anecdotes to show the errors men fall into, who preach without the Spirit of God.

2.30 p.m.

Pres. Shurtliff deemed it unnecessary to call for reports from the Branch Presidents, as they were given in at the Priesthood meeting, held March 31. He had travelled through the Reading portion of the Conference, with brother Garrett, and found them a good people. He had been prevented by ill health from visiting in Essex, but the reports of the Elders laboring there were of the best kind. He had visited extensively among the London Branches and found the Saints a very good people. The Travelling Priesthood, Elders Tuddenham, Spencer, and Garrett, and himself, were united, no jar nor misunderstanding had ever taken place between them. According to the reports the Conference comprised 16 Branches, 115 Elders, 42 Priests, 20 Teachers, 31 Deacons, 892 members; total, 1100; 32 had been baptized, 4 had died, and 10 been excommunicated.

Pres. Shurtliff presented the general authorities of the Church in the usual order, all of whom were unanimously sustained, as were also the authorities of the European Mission and the London Conference.

Pres. Farr testified to the divine mission of Joseph Smith and Brigham Young, and rejoiced that he lived in this age of the world.

Pres. Lewis spoke of the futility of men trying to overturn the kingdom

of God, and showed the necessity of keeping all His commandments.

Pres. Pratt commented on the impolicy of the United States in enacting laws to strip the Saints of their rights as citizens, and showed the difference between Latter-day Saints and latter-day sectarians.

Presidents Shumway, Peterson, and Lake also addressed the congregation in a very interesting manner.

6.30 p.m.

Pres. Carrington addressed the congregation upon the present good condition of the European Mission and the future development of God's kingdom on the earth.

The meetings were opened and closed with singing and prayer, and an excellent spirit prevailed.

April 5.

The adult and juvenile choirs of the Conference gave a concert in the Albion Hall, London Wall, this evening, under the direction of Elder Joseph Adams.

G. C. Ferguson,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, March 21, 1870.

President A. Carrington.

Dear Brother,—Your family, so far as I have learned, are well. I met sister Carrington at a ball in the Theatre and spent a very pleasant evening. She looked first rate, as also do all your family that I have seen—you will be surprised at their growth in stature and good looks.

President Young received me very kindly on my return, and made many kind inquiries after you. He has confidence in you, and you will return to enjoy his blessing and that of all good men. President Geo. A. Smith also made inquiries concerning you.

The "new movement" apostates commenced with a tremendous flourish of trumpets—they were going to convert all the Territory and hold their meetings in the New Tabernacle, but they have come to the conclusion that many have "scales over their eyes and cannot see." However, they are sanguine of doing a great work yet. Well, they are doing it, brother Carrington, they are *pruning the tree*, and some that have been waiting an excuse to apostatize have got it—they now show their colors and at their own request are cut off.

Business is very dull, money is scarce, and the usual number of men, under such circumstances, are out of work. Wheat is selling at 90 cents per bushel, barley 90, oats 70 to 75, beef 12½ to 15 cents per lb., mutton 20, trout 15 to 20, butter 35 to 50, eggs 20 to 25 cents per dozen, gold coin $1.10 to $1.12, coal $12 per ton, wood $9 to $10 per cord. Freighting between this city and Ogden is "played out"—the railroad taking all the custom.

I hear you are likely to come home this year. I am glad of it—there is a fine field here for missionary labors. You will find many changes, but still Zion is Zion, and the sons of God enjoy themselves as well as ever. Many wonder what is going to bring the money here—some say the development of the mines. I suppose you know there is a silver mine opened at Cottonwood. The ore and quartz are shipped from here to California and New Jersey.

Brother Golightly has a wife very sick. Bishop Hoagland is very ill, as also is brother R. F. Neslen's wife.

The emigration of last year was quite a success, although a few got scared, and returned without giving Zion a fair show. What would they have done at Nauvoo, or in the early settlement of this city? The fact is, they come here so easily that they do not appreciate it, like as they did after living two months on the plains. Human nature is a funny study. Men come out here ostensibly to build up the kingdom of God, and get scared before they give it a trial. But those who hold on feel first-rate and appreciate the privilege they have in gathering up to Zion.

There are some very wicked men here, who are doing all they can to bring trouble upon us, but the Lord protects us and wards off the evil. You know how it is when business is lively, money plenty, and every one busy—we all feel first-rate, but when money is scarce, business nowhere, and employment scanty, some are apt to get the blues. This applies to the city. A number are disappointed at not receiving their money for work done on the U.P.R.R.

Wishing you every success and a prosperous journey to your mountain home, where a joyous welcome awaits you, I remain very faithfully your brother,

G. TEASDALE.

ENGLAND.

Norwich, April 6, 1870.

President A. Carrington.

Dear Brother,—Brother Dewey has been with me for more than a week. We have travelled nearly all over this Conference, and have held several meetings, at all of which a good spirit has prevailed. One or two have been baptized lately, and several more names have been given in. I think there is a spirit of improvement manifested by many of the Saints—still there are those who are not willing to trust to the promises of the Lord, and who thereby cut themselves short of the blessings which they would receive by paying their tithing and living up to their privileges as Latter-day Saints. They will be rewarded for all the good they accomplish.

With kind love to you and all the brethren in the Office, in which brother Dewey joins, I remain your brother in the everlasting covenant,

J. Q. KNOWLTON.

East Down, Devonshire,
April 10, 1870.

President A. Carrington.

Dear Brother,—You will perceive that I have at last paid a visit to the Land's-end region. I do not think I shall be able to visit all the Saints in this end of the Conference before returning, but I think I shall manage to visit most of the scattered ones.

Yesterday I held two meetings here and had a tolerably good attendance of strangers each time. Brother Albiston has convinced a great many in this neighborhood of the truth of the Gospel, and he baptized an old man—87 years of age, a few months ago in this place. Brother Albiston is much liked by the Saints here and I believe by all in the Conference who know him. He is very zealous and I have every reason to believe is doing the very best he can to warn the people and build up the Saints.

My health continues good and I enjoy my labors very much.

May the power of your high calling rest upon you, is the fervent prayer of your brother,

J. S. RICHARDS.

UTAH NEWS.

THE following are from the *Deseret News* to March 28:—

Apricot fruit buds in the centre, east, and north parts of the city had been killed by late frosts.

Elder J. D. Holladay, who had been laboring in Alabama and Mississippi, had arrived in the city, with a company of 30 Saints.

Bishop John Sharp had succeeded in collecting $100,000 on the Benson, Farr and West contract for work done on the Promontory.

President Orson Hyde wrote that Springtown, Sanpete County, under authorization of the Legislature, had become Spring City. No towns in America.

The pupils of E. H. Harrington, of Union Fort, nine loads of them, had a good time sleighing to Bishop A. Cahoon's place, and serenading, on the evening of March 14.

The regular March term of the Third District Court, Hon. C. C. Wilson, Judge, commenced at Salt Lake City, March 14. A large number of aliens were admitted as citizens.

Supervisor Isaac Groo had been magnifying his calling in the removal of the ruins of the old lime-kiln on Chesnut Street, so that teams can now travel up the hill with tolerable facility.

Coroner H. S. Beatie held an inquest on the body of Andrew McPartin, a soldier found dead on the bench, a mile and a quarter from Camp Douglas. Verdict—death by freezing. The body was taken to the Camp.

William Pugsley, 10 years old, son of brother Pugsley, 19th Ward, had the bones of one of his legs severely fractured by another boy playfully pushing him off the schoolhouse steps, causing him to fall a distance of four feet.

Company A, Third Regiment N. L., Captain James Livingston, paraded for target practice March 19, the prizes being awarded as follows—first, to Lieut. Archy Livingston; second, to Thomas F. Thomas; third, to James Sewell.

Elder C. Wilkins, of Heber City, Provo Valley, reported favorably of things there generally, co-operation was successful, lumber was selling at prices to suit the times, snow a foot deep, grasshoppers' eggs were plentiful, but a large amount of grain was in store.

Elder George Thackeray wrote from Croyden, Morgan County, March 16. There was a general desire among the people for more preaching visits. Day and Sunday schools were well supported in Croyden, and steps had been taken during the winter to inaugurate co-operative farming and sheep-raising.

A concert and ball came off in the 12th Ward Assembly Rooms, March 18, on behalf of the Sunday school of the Ward. Vocal and instrumental music and terpsichorean exercises contributed to an occasion of "rare hilarity and social gratification." The music, the hall, and the lights were furnished gratuitously.

President Young and party reached the Colorado, at the mouth of the Virgen, March 16; returned to St. Thomas on the 18th, and held meetings there on the 19th; went to St. Joseph, via Overton, on the 20th, where they would hold meetings that evening and on the next day, going to West Point on the afternoon of the 21st, and expecting to arrive at St. George at noon of the 24th.

Elder Joseph F. Smith wrote, March 17, that he and Bishop W. W. Cluff had been on a tour through Summit County, holding meetings and preaching at Wanship, Hoytsville, Coalville, Henneferville, Croyden, and Morgan City, to full and attentive congregations. The meetings were also addressed by Bishop W. G. Smith, Elders E. Eldredge and Alma L. Smith, and others. At Wanship the Upper Weber Co-operative Lumber Company was organized; capital stock, $10,000, in shares of $50 each.

Bishop Jacob Weiler and wife, and Elders Samuel W. Richards, J. D. M. Crockwell, and —— Reidhead, returned home, March 20. Bishop J. Wellington Seeley and his sister, of Mount Pleasant, had also reached home. The brethren had been on missions to the States, the sisters too, we presume. Brother Richards was looking very well and had greatly enjoyed his mission. He had visited among a large circle of relatives and friends in Massachusetts and was treated with all the courtesy and kindness that he could desire.

The Indian interpreter Shelton writes from Uinta reservation under date Feb. 28, and says, he has "reliable information that a party of Utes, one a tall double-lipped fellow, by the name of Navasheds, intend coming to the settlements and trading for powder, ammunition, etc., making raids on their return. They will be over the mountains as soon as the snow will permit their

crossing—perhaps in six weeks. Tell the people," he says, "to be on the look-out and prepared for them, particularly in Sanpete County and the settlements south of Fillmore."

A meeting of those interested in the manufacture of iron had been held at the City Hall, Bishop Edward Hunter chairman, and A. G. Benson secretary. The subject was largely discussed. The chairman proposed that samples of the different ores obtainable in this Territory should be collected, and experiments made with them, and a co-operative iron manufacturing institution be started. James Dick, James Lawson, F. J. P. Pascoe, Elias Morris and T. O. Davis were appointed a committee of five to take the necessary steps to investigate this subject and to proceed to the organization of a company.

"Assassinated Taggart" wrote to the *News* that he "never attempted to circulate a ridiculous story about an attempted assassination," and that he told the Grand Jury "that the villainous attack made upon me several weeks ago was a private affair, and that I did not think it necessary for them to inquire into it. I further stated I hoped to be able to meet the villain and would then settle it." The *News* insists that it is the duty of the Grand Jury to investigate the matter thoroughly, and if Mr. Taggart persists in his threat of private vengeance the public prosecutor should have him bound over to keep the peace.

Elder John L. Smith wrote from Meadow, Millard County, March 12. On the 10th President Callister and Bishop Edward Partridge, of Fillmore, addressed the Saints at Meadow on co-operation, and the necessity of some system of union to prevent so much loss of stock and of labor in herding. A Female Relief Society was organized, Mrs. Martha S. Bennett, President; Hannah Fisher first and Elizabeth Smith second councilors; Mrs. Sarah Stott, secretary; and Alice Stott, treasurer. It was also resolved to establish a co-operative dairy forthwith. Not much ploughing had been done. Health prevailed, though many young and old had been afflicted with the mumps during the winter. The settlers were fencing a new field, which would enable them to nearly double their farming operations.

NOTICE.—In consequence of the absence, on a visit to the Southern Settlements of our Territory, of two of our number, and the probability that the gallery which is being built in the New Tabernacle will not be finished by the day on which our Annual Conferences are usually held, we have deemed it wise to postpone said Conference from Wednesday, the 6th of April, to Thursday, the 5th of May. This is, therefore, to give notice to the various authorities, quorums, and to the Saints in general, that the next Annual Conference will convene at 10 o'clock a.m. on Thursday, the 5th of May, 1870, in the New Tabernacle, in Salt Lake City.

BRIGHAM YOUNG, GEORGE A. SMITH, DANIEL H. WELLS,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

Elder A. M. Musser, writing from St. George, March 11, says—"Of all places in this Territory, excepting Salt Lake and this city, Beaver is taking the lead in improvements. Quite a number of substantial brick buildings have gone up, and now a co operative firm is putting the floors of a three floored rock woollen factory, measuring ninety-five by thirty-five feet outside. The walls of the lower story are two and a half feet thick, the remainder two feet in thickness, laid in good lime mortar. This great enterprise has already cost the citizens some $15,000. The machinery for the inside is not yet purchased, but arrangements are being matured to obtain it, and it is expected that the factory will be running by next fall. They will commence with some 360 spindles. The brick meeting-house, with its basement story and room, is also an ornament to the place. There is a gallery across the east end of the main room, in which we had meetings. This structure has cost the citizens about $14,000. Two more brick buildings, the 'Ladies' Institute,' and a well pro-

portioned school house, are worthy of notice. The Institute was built by the Female Relief Society."

Bishop S. Woolley had returned from his mission to the States, well in health, though afflicted by the loss of several members of his family during his absence. Hastening home on hearing of the death of his son Samuel, he was the recipient of marked kindness at the hands of Mr. St. John, of Chicago, special agent of the Rock Island Pacific Railroad, and also of Mr. F. Coulton, of Omaha, special agent of the U.P.R.R. These gentlemen, on being made acquainted with the urgent necessity that existed for the Bishop to reach home, forwarded him on the fastest trains at "ministers' fare," or half price. He had travelled and labored in Pennsylvania, Ohio, and Michigan, and, though he had not baptized any, he was confident he had been the means of removing a great deal of prejudice. He had obtained introductions to influential men in Cincinnati and several other leading cities, and though some of them were crusty and snappish at first, and expressed the opinion that the Cullom Bill ought to pass, yet, with very few exceptions, after conversing with them awhile, and explaining the real condition of affairs and feeling in Utah, and the probable consequences of the enforcement of the law attending the passage of the bill, they expressed the hope that said bill would not pass, and, in most instances, promised to use their political influence in favor of the people of Utah.

A "calico ball" came off in the Theatre, March 22, and was a grand success. The *News* says—"Among those present we noticed Hon. S. A. Mann, Secretary of the Territory, Judge Wilson, Chief Justice, Colonel Wickizer, Special Mail Agent, Qartermaster Jacobs, from Camp Douglas, a number of the City Council, Elders Pratt, Taylor, Woodruff and J. F. Smith, besides other leading citizens. It was the intention, we understand, of his Excellency, Gov. Shaffer, to be present, but he was prevented by severe indisposition. We learn that the Governor's health has been quite poor, and that he is suffering considerably from his lungs. Change of climate may affect him unfavorably for a short time, until he becomes accustomed to it, and recovers from the fatigue of his trip. A continued residence here will be likely to be attended with very beneficial results. We cannot very well omit allusion to the appearance of the ladies last evening. We have been a frequent attendant at our social parties, but we were never present at one where the ladies appeared to greater advantage than they did last night, and we heard the same remark made a great number of times during the evening by others." Of course the ladies never looked better—they never do look better than the last time we see them. As to the poor sick Governor, our people must nurse him up and try to put some life and health into him. But it is enough to make any Governor sick to go to Utah under the pressure of that awful Cullom Bill. No wonder he feels generally debilitated. However, he says he is pleased with matters and things at Salt Lake, so far as he has seen them. He may do well to continue in that mind.

A meeting was held in the Masonic Hall, March 26, to protest against certain sections of the Cullom Bill, and to adopt a memorial to the United States Senate praying for the repeal of the most obnoxious portions of the bill. The meeting was of a private character, only those being present who had been invited. There were present General Maxwell and Col. G. B. Overton, of the land office, J. M. Orr, Esq., U. S. Marshal, T. Marshall, J. M. Carter and R. H. Robertson, Esqrs., attorneys, besides a large number of gentlemen of mixed political and religious opinions. Mr. Robertson was chosen chairman. The chairman called for a free expression of opinion on the subject of the meeting. The first speaker was E. B. Kelsey, who explained, that as far as he understood it, the meeting was for the purpose of asking Congress to modify certain portions of the Cullom Bill which had lately passed the House of Representatives. Mr. Kelsey was followed by Messrs. Tullidge, Harrison,—Walker, Stenhouse, Jennings, and others, who made speeches on the subject,

all favoring a modification of the bill. Mr. Marshall said he was in favor of the bill in its main features, as, personally, he hated polygamy; but he was aware of the injustice and severity of certain sections of the same. He was willing that the Government should modify the bill so as only to punish future violators of the law; and if he were the only one who would sign a memorial to the Senate for that purpose, he should certainly put his name to it. General Maxwell was in favor of pushing the measure without any modification. He thought the people had gone into polygamy with their eyes open, and they should abide the consequence. After two hours' discussion on the subject, a committee was appointed to draft a memorial and transmit it to Congress, by mail or telegraph. The committee consisted of Messrs. J. R. Walker, J. M. Carter, Samuel Kahn, R. H. Robertson, Warren Hussey, T. Marshall and O. J. Hollister.

The following are from the *Ogden Junction* to March 23—

The juveniles of Ogden had a matinee and pantomime March 15.

The Pacific Railroad had been kept open during winter better than the roads east of the Missouri.

A brakesman, named Mintern, on the U.P.R.R., had his arm badly crushed. His thumb was amputated by Dr. Tibbets.

The Ogden Dramatic Association had made arrangements to resuscitate the company, and had engaged the large building west of Jennings' corner.

A company of California capitalists proposed to establish smelting works at Salt Lake City the coming season, to reduce the ores from Bingham's, Cottonwood, and other mines.

Messrs. Lorin Farr, W. Jennings, John Sharp, and A. Stayner returned from San Francisco, March 21. The C.P.R.R. Company had come to a settlement of the Benson, Farr, and West claims, and in about 60 days would pay from 50 to 60 cents on the dollar to all their creditors.

Gov. Shaffer was detained four days on the way, by heavy snow storms east of the Missouri, and by floating ice in that river. He appeared in nowise sorry to be at the end of his journey. He expressed his opinion that the Cullom Bill would not pass, but that something would have to be done to enforce the act of 1862, so as to satisfy public feeling.

The body of Mr. Engelbrecht, who had disappeared from Ogden for several days, was found on the bench, about three miles east of that place, March 18. A vial containing strychnine was found in his pocket. An inquest was held on the body and a verdict of suicide was returned. Mr. John Horspool and two other men had searched for the body in the Ogden and Weber rivers three miles each way from the fork.

The ladies of Ogden, Plain City, West Weber, Lynne Precinct, and Harrisville had been holding indignation meetings. The *Deseret News* had complained of the backwardness of the Ogden ladies in coming forward to show their colors, but now that they have come *manfully* to the front, bless their hearts, and had a long talk and a strong talk and a talk altogether, and filled the *Junction* with only half of what they said, the *News* comes down on its marrow bones gracefully and confesses itself convinced that the ladies of the *Junction* city, "representing at least five out of the 'seven ages of woman,'" can declare with Lagardere—"We are here!" It is no manner of use for Congress to pass an anti-polygamy bill, for the women of Utah wont have it, they will have the men of their choice, Cullom or no Cullom, Congress or no Congress. And when they will, they will, and that's the end of controversy.

American papers report a Mass Meeting at Salt Lake City, March 31, to protest against the Cullom Bill, and report the adoption of a Memorial to Congress, also certain resolutions. Similar meetings were being held in the Southern settlements.